CAUSES OF THE LORD'S WRATH against SCOTLAND,

Manifested in his sad late Dispensations.

Whereunto is added a PAPER, *particularly holding forth the Sins of the* MINISTRY.

Isa. 1. 2, 3, 4, 5 *Hear, O Heavens, and give Ear, O Earth, for the Lord hath spoken. I have nourished and brought up Children, and they have rebelled against me; the Ox knoweth his Owner, and the Ass his Masters Crib, but Israel doth not know, my People doth not consider, &c.*

Jer. 23 14. *I have seen also in the Prophets of Jerusalem an horrible Thing: they commit Adultery and walk in Lies; they strengthen also the Hands of evil Doers, that none doth return from his Wickedness, they are all of them unto me as Sodom, and the Inhabitants thereof as Gomorrah.*

Printed in the Year, 1732.

TO THE
RIGHT REVEREND,
The Commission of the
GENERAL ASSEMBLY.

My very Reverend and dear Brethren,

ALthough the Lord's Hand detaineth me from attending your Meetings, yet as long as I can write or speak, I dare not be silent, nor conceal my Thoughts of any sinful and dangerous Course in the publick Proceedings. Having therefore heard of some Motions and Beginnings of Complyance with those who have been so deeply engaged in a War destructive to Religion, and the Liberties of the Kingdoms; I cannot but discharge my Conscience in giving a Testimony against all such Complyance. I know, and am perswaded, that all the faithful Witnesses that gave Testimony to the Thesis, that the late Engagement was contrary and destructive to the Covenant, will also give Testimony to the Appendix, That Complyance with any who have been active in that Engagement is most sinful and unlawful. I am not able to express all the Evils of that Complyance, they are so many; Sure I am, it were a hardening of the malignant Party, a wounding of the Hearts of the godly; an infinite wronging of those who from their Affection to the Cove-

nant and Cauſe of God, have taken their Life in their Hand; A great Scandal to our Brethren of *England*, who as they have been ſtrengthened and encouraged by the hearing of the Zeal and Integrity of the well-affected in this Kingdom, and how they oppoſed the late Engagement: So they would be as much ſcandalized to hear of a Complyance with Malignants now. Yea, all that hear of it might juſtly ſtand amazed at us, and look on us as a People infatuated, that can take in our Boſom the fiery Serpents that have ſtung us ſo ſore.

But above all, that which would heighten this Sin, even to the Heavens, is this, That it were not only an horrible Backſliding, but a Backſliding into that very Sin which was ſpecially pointed at, and puniſhed by the Prevalency of the malignant Party: God juſtly making them thorns and ſcourges who were taken in as Friends, without any real Evidence, or Fruits of Repentance. Alas! ſhall we ſplit twice upon the ſame Rock, yea, run upon it, when God hath ſet a Beacon on it? Shall we be ſo demented, as to fall back into the ſame Sin, which was engraven with great Letters in our late Judgment? Yea, I may ſay, ſhall we thus out-face and out-dare the Almighty by protecting his and our Enemies, when he is perſecuting them, by making Peace and Friendſhip with them when the Anger of the Lord is burning againſt them, by ſetting them on their Feet, when God hath caſt them down? Oh! ſhall neither Judgments nor Deliverances make us wiſe? I muſt here apply to our preſent Condition, the Words of *Ezra*. *And after all this is come upon us for our evil Deeds, and for our great Treſpaſs, ſeeing that thou our God haſt puniſhed us leſs than our Iniquities deſerve, and haſt given us ſuch Deliverance as this: Should we again break thy Commandments and joyn in Affinity with the People of theſe Abominations? Wouldſt thou not be angry with us, till thou haſt conſumed us, ſo that there ſhould be no remnant, nor eſcaping?* O happy *Scotland* if thou canſt now improve aright, and not abuſe this golden Opportunity, but if thou wilt help the ungodly, and love them that hate the Lord, Wrath upon Wrath, and Woe upon Woe ſhall be upon thee from the Lord.

This Teſtimony of a dying Man, (who expects to ſtand

(shortly before the Tribunal of Christ) I leave with all my Reverend Brethren, being confident of you thro' the Lord, that ye will be no otherwise minded but that as Men of God, moved with the Zeal of God, you will freely discharge your Consciences against every Thing which you see lifting up itself against the Kingdom of the Lord Jesus: This shall be your Peace and Comfort in your latter End; Now the God of all Grace establish you, and direct you, and preserve you all Blameless to the End, and bring others out of the Snare that hanker after that Complyance. So prayeth,

Your most affectionate Brother
to serve you in what I can
to my last.

Kirkcaldie, September 8. 1648.

GEORGE GILLESPIE.

The

The Testimony of *Mr. George Gillespie* against Association and Complyance with malignant Enemies of the Truth and Godliness: Written two Days before his Death.

SEing now in all Appearance the Time of my Dissolution is very near, although I have in my latter Will declared my mind of publick Affairs, yet I have thought good to add this further Testimony, That I esteem the malignant Party in these Kingdoms the seed of the Serpent, Enemies to Piety, and Presbyterial Government, (pretend what they will to the contrary) a Generation that have not set God before them. With the Malignants are to be joyned the profane and scandalous, from all which, as also from Heresies and Errors, the Lord I trust is about to purge his Churches. I have often comforted my self (and still do) with the Hopes of the Lord's purging this polluted Land, surely the Lord hath begun, and will carry on that great Work of Mercy, and will purge out the Rebels: I know their will be always a Mixture of Hypocrites, but that cannot excuse the conniving at gross and scandalous Sinners. This purging Work which the Lord is about, very many have directly opposed and said by their Deeds, We will not be purged nor refined, but we will be joyning and mixing our selves with these whom the Ministers preach against as malignant Enemies to God and his Cause. But let him that is filthy, be filthy still, and let Wisdom be justified of her Children. I recommend to them that fear God, sadly and seriously to consider that the holy Scripture doth plainly hold forth. 1. That the helping of the Enemies of God, or joyning and mingling with wicked Men, is a Sin highly displeasing.

2. That

2. That this Sin hath ordinarily enſnared God's People into diverſe other Sins. 3. That it hath been puniſhed of God with grievous Judgments. 4. That utter Deſtruction is to be feared, when a People after great Mercies and Judgments relapſe into this Sin, *Ezra* 9. 13, 14.

Upon theſe and the like Grounds for my own Exoneration, that ſo neceſſary a Truth want not the Teſtimony of a dying Witneſs of Chriſt, alſo the unworthieſt among many Thouſands: And that Light may be held forth, and Warning given, I cannot be ſilent at this Time; but ſpeak by my Pen when I cannot by my Tongue, yea, now alſo by the Pen of another, when I cannot by my own, ſeriouſly and in the Name of Jeſus Chriſt, exhorting, and obteſting all that fear God and make Conſcience of their Ways, to be very tender and circumſpect, to watch and pray that they be not enſnared in that great dangerous Sin of Conjunction or Complyance with malignant or profane Enemies of the Truth, under whatſoever prudential Conſiderations it may be veriſhed over, which if Men will do, and truſt God in his own Way, they ſhall not only not repent it, but to their greater Joy and Peace of God's People, they ſhall ſee his Work go on and proſper glorioufly. In Witneſs of the Premiſſes, I have ſubſcribed the ſame with my Hand at *Kirkcaldy*, *December* 15. 1648. Before theſe Witneſſes, *M. F. Carmichael* Miniſter at *Markingſ.* and Mr. *Alexander Moncrief* Miniſter at *Skonie.*

GEORGE GILLESPIE.

F. C. Witneſs.

A. M. Witneſs.

Fol-

Followeth that Part of Mr. *Gilleſpie* his Letter-Will, unto which the former Teſtimony relateth.

BEeing through much Weakneſs and Sickneſs in Expectation of my laſt Change, I have thought good by this my Letter-Will under my Hand to declare firſt of all that the Expectation of Death which appeareth not to be far off, doth not ſhake me from the Faith and Truth of Chriſt which I have profeſſed and preached; neither do I doubt, but this ſo much oppoſed Covenant and Reformation of the three Kingdoms is of God, and will have a happy Concluſion. It hath pleaſed God who chooſeth the fooliſh Things of this World to confound the Wiſe, and the Things that are not to confound the Things that are to imploy me (the unfitteſt and unworthieſt among many thouſands) in the advancing and promoting of that glorious Work; and now I repent no Forwardneſs or Zeal that ever I had therein, and dare promiſe to as many as will be faithful and zealous in the Cauſe of God, it ſhall be no Grief of Heart to them afterward, but Matter of Joy and Peace; as this Day I find it, through God's Mercy paſſing by my many and great Infirmities, and approving my poor Endeavours in his Cauſe. But if there be a falling back to the Sin of Complyance with malignant ungodly Men, then I look for the breaking out of the Wrath of the Lord till there be no Remedy. O that there were ſuch a Spirit at leaſt in ſuch of our Nobility as ſtand for the Truth that they may take more of God's Counſel, and lean leſs to their own Reaſon and Underſtanding. As from Dangers on the other hand from Sectaries, I have been and am of the Opinion that they are to be prevented and avoided by all lawful Means; but that the Dangers from Malignants are neareſt and greateſt in this Kingdom.

Kirkcaldie, September 1. 1648. *Some*

Some General Heads of the Cauſes why the Lord contends with the Land, agreed upon (after ſeeking of the Lord) by the Commiſſion of the General Aſſembly 1650, with the Advice of divers Miniſters from ſeveral Parts of the Kingdom, met at Edinburgh, October 1651 *ſo far as for the preſent they could attain Light therein, which they offer and adviſe to be made Uſe of by all the Lord's People in the Land, leaving Place to add, as the Lord ſhall make further Diſcoveries hereafter of the Guiltineſs of the Land, and intending more fully and particularly to enlarge this Paper.*

1. *Article.*

THE groſs Atheiſm and Ignorance of God and of his Word and Works, that is in a great Part of the Inhabitants of the Land, which is ſuch, that neither Law nor Goſpel, nor the moſt common and neceſſary Points of Truth are underſtood or known by many Thouſands.

2. *Art.* Horrible Looſneſs and Prophanity of Converſation in all ſorts, againſt the Commandments, both of the firſt and ſecond Table, which hath ſo abounded and encreaſed, that ſcarce hath any of the Nations exceeded us herein.

3. *Art.* The deſpiſing and ſlighting of Jeſus Chriſt offered in the Goſpel (which we look on as the chief and

mother Sin of this Nation) and the not valuing and improving the Gospel and precious Ordinances of Christ, unto the establishing and building up of our selves in the lively Faith of Christ and Power of Godliness, but either neglecting and despising these Things altogether, or else resting upon, and idolizing outward and bare Forms, without studying to know in our selves, or to promove in others the Kingdom of God, which is Righteousness and Peace, and joy in the Holy Ghost: Whereby it hath come to pass, that Persons not rightly qualified, have been admitted unto, and continued in the Work of the Ministry and Eldership's, and that publick Repentance and Kirk-censures have been grosly slighted, and the Sacrament of the Lord's Supper fearfully polluted by the promiscuous admitting of many ignorant and scandalous Persons thereto, and many wilfully ignorant, and openly and continuedly prophane, have been keeped in the Fellowship of this Kirk, contrary to the Word of God, and Constitutions of this Kirk, and that many other sad and fearful Consequences have followed unto the prophaning of all the Ordinances of God, and rendering them for the most part barren and fruitless to us.

4. *Art.* Not only the Exercise of Godliness in Families much slighted, great Men being unwilling and ashamed to call on the Name of the Lord in their Family (which Guilt is exceedingly heightned by the continuing of many of these in the same after solemn publick confessing thereof, and engaging to the contrary Duty in the Year 1648) and others much neglecting the same; But also the loathing and hating of the Power and Life of Religion and Godliness, and bearing down such as make Conscience thereof, or aim at any Perfection therein, which hath come to such an Height, that the godly are every where reproached, reviled, oppressed and persecuted throughout the Land by sundry of all Ranks: Yea, by sundry Magistrates and Ministers; and the ungodly and prophane countenanced, encouraged and imployed,

5. *Art.* The base Love of the World, and Covetousness which hath made not only the Body of the People, but many Ministers, more to mind their own Things, than

Things of Jesus Christ: and many Masters, Rulers, Magistrates, Officers and Soldiers in Armies, exceeding to abuse their Power unto the exercising of intolerable Oppression of all kinds on the Poor, to the grinding of their Faces, and making their Lives bitter to them: Which Fountain of Covetousness did also produce the great Insolencies and Oppressions in our Armies in *England* and *Ireland*, and the fearful Perjuries in the Land in the Matter of Valuation and Excise.

6. *Art.* The abusing and prostituting the publick Faith of the Kingdom in the Way of borrowing of Money and otherwise; unto the dishonouring of God, mocking of Men, and reproach of the Nation.

7. *Art.* In pursuing of necessary Duties of renewing the National Covenant, and entering into and renewing the solemn League and Covenant, the Way of many Mens taking these Covenants was without the Knowledge of the necessary Things contained therein, and without Reality and Sincerity of Heart, in order to the Performance thereof; some being induced thereto by Example, some by fear, and not a few by Principles of Policy, following their own carnal and corrupt Ends.

8. *Art.* The following the Work of God, and pursuing the Ends of the Covenant not in a Spiritual holy Way, setting the Lord always before our Eyes, and acknowledging him in all our Paths; but in a carnal publick Way, abusing God's Interest for our own Interest and Ends, as if it had been the Work of Men, and not the Work of God, which made us walk more in the Counsels of our own Hearts then in the Counsel of God, and to trust more in the Arm of Flesh, than in the Arm of the Lord.

9. *Art* Backsliding and Defection from the Covenant, and from our solemn Vows and Engagements; the Guilt whereof is exceedingly heightned by the aggravating Circumstances of our renewed Oaths, and of the Lord's Mercies and Engagements, and of our frequent Relapses into the same Sins, whereof we once seemed to have repented, and which we condemned in others: Of this Defection there be these special Heads and Steps.

1, *Step*, A foul falling from that honesty of Heart, and Purity of Conversation, and from the Singleness and Integrity of Heart, and from the Fervency and Zeal for God that appeared to be in many at the first Entry to the Covenant, and declining into loose walking, and Self-interest, and Neutrality and Indifferency, from which have issued many sad Consequences, especially the great Scandal and stumbling of many godly in the Land, at us and the Work of God in our Hand.

2. *Step.* The sitting up of many Professors in the Land under the Gospel, and becoming formal and remiss, not entertaining Tenderness, spiritual Life and Soberness of Mind, which as it hath been amongst the provoking Causes of the Lord's Wrath, and hath rendered some obnoxious to Snares on both Hands, so may it (if it be not mourned for and amended) draw on more Wrath, and expose to the Hazard of Error and Disaffection to the Work of God.

3. *Step.* The secret falling off of some, and open falling away of many unto the opposite Party, after their entering into Covenant, especially that Defection carried on by *James Graham* and his Party, and that which was afterward carried on by the Authors and Abettors of the unlawful Engagement 1648.

4. *Step.* The neglecting, obstructing, and condemning, the purging of the Judicatories and Army 1649, and afterward, from scandalous and disaffected Men; and of the constituting the same of Men of known Integrity and Affection to the Cause, and of a Blameless and Christian Conversation, notwithstanding of the solemn publick Confession of these Sins, and engaging unto these Duties a little before that Time.

5. *Step.* The authorizing of Commissioners to close a Treaty with the King, for the investing him with the Government, upon his subscribing such Demands as were sent to him, after he had given many clear Evidences of his Disaffection and Enmity to the Work and People of God, and was continuing in the same: And the admitting of him to the full Exercise of his Power, and crowning him, notwithstanding of new Discoveries of his adhering to his

former

er Principles and Way, and of many Warnings to the trary.

6. *Step.* The rejecting of Diſcoveries of Guiltineſs and auſes of the Lord's contending with us, and of our Duty n Reference thereto; ſuch as the Cauſe of Humiliation ofered by the Commiſſion of the General Aſſembly, to the Committee of Eſtates at *Leith*, before the Defeat at *Dumbar*: The Cauſes of Humiliation condeſcended on at *Stirling* immediately after the Defeat at *Dumbar*: The Remonſtrance of the Gentlemen, Miniſters and Forces in the Weſt, and many other Teſtimonies of Presbyteries and Synods together; neglecting the Means tending to Peace, and to the preventing the Effuſion of more Blood; from Pride and Bitterneſs of Spirit againſt thoſe who had ——— invaded us.

7. *Step.* The publick Reſolutions of Kirk and State, for bringing in the malignant Party, firſt to the Army, and then to the Judicatories, and to the actual intruſting of them with the Power of the Kingdom, both Military and Civil, whereby the State of our Cauſe is not only turned up-ſide down, by ſubordinating the Intereſt of God to the Intereſt of Men; but the Work and People of God have been entruſted to the Enemies thereof.

8. *Step.* The joyning of many engaged in the Covenant and Cauſe of God, in Arms with the Forces of the Kingdom, after that by the publick Reſolutions, there was a prevailing Party of Malignants brought into the Army, who had the Sway of Counſels and Actings therein, and were carrying on a malignant Intereſt.

9. *Step.* The pre-limiting and corrupting of the General Aſſembly, in regard of the free, lawful and right Conſtitution thereof, excluding ſuch as were faithful and conſtant in the Cauſe, and making it up, for the moſt Part, of thoſe who had been active and inſtrumental in carrying on a Courſe of Defection, or were conſenting thereto; whereby it came to paſs that that Meeting did ratifie and approve the Defection itſelf, and did not only cenſure ſundry for proteſting againſt them, but alſo laid a Foundation for cenſuring all ſuch Miniſters, and for keeping all ſuch out of the Miniſtry who did not approve of their Conſtitution

ſtitution and Acts, and did iſſue Warnings and Decl[illegible] tions reflecting exceedingly upon, and contradicting a[illegible] condemning former pious and warrantable Proceedings and the Inſtruments thereof.

10. *Art.* Deep Security, Impenitency, Obſtinacy and Incorrigibleneſs under all theſe, and under all the dreadful Stroaks of God, and Tokens of his Indignation againſt us, becauſe of the ſame, ſo that whilſt he continues to ſmite, we are ſo far from humbling our ſelves, and turning to him, that we wax worſe and worſe, and ſin more and more.

A Humble

ACKNOWLEDGMENT

OF THE

SINS

OF THE

MINISTRY

OF

SCOTLAND.

Printed in the Year, 1732.

THE PREFACE.

ALthough we are not ignorant, that Mockers of all Sort may take Occasion by this Acknowledgment of the Sins of Ministers, to strengthen themselves in their Prejudices at our Persons and Callings, and turn this unto our Reproach, and that some may misconstrue our Meaning therein, as if we did thereby intend to render the Ministry of this Church base and contemptible, which is far from our Thoughts; We knowing and being perswaded in our selves, that there are many able, godly and faithful Ministers in the Land; yet being convinced that we are called to humble our selves, and to justifie the Lord in all the Contempt that he hath poured upon us: That they who shall know our Sins, may not stumble at our Judgments: We have thought it our Duty to publish this following Discovery and Acknowledgment of the Corruptions and Sins of Ministers, That it may appear how deep our Hand is in the Transgression, and that the Ministers of Scotland *have no small Accession to the drawing on of these Judgments that are upon the Land.*

Only in this following Acknowledgment we desire it may be considered, That there are here enumerated some Sins, whereof there be but some few Ministers guilty, and others whereof moe are guilty, and not a few, which are the Sins of these whom the Lord hath keeped from the more gross Corruptions herein mentioned; And that it is not to be wondered at, if the Ministry of Scotland *be yet in a great Measure unpurged, considering that there was so wide a Door opened for the entering of corrupt Persons into the Ministry, for the space of above thirty Years under the Tyranny of Prelates, and that also there hath been so many Diversions from, and Interruptions of Endeavours to have a purged Ministry in this Land,*

THE

THE SINS OF THE MINISTRY OF SCOTLAND.

First, Such as are before their Entry to the Miniſtry.

1. LIghtneſs and Prophanity in Converſation, unſuitable to that holy Calling which they did intend, not throughly repented of.

2. Corrupt Education of ſome in the Prelatical and Arminian Way, whereby their Corruptions and Errors were drunken in, and Abilities improven, for ſtrengthening and promoving the ſame, not repented of.

3. Not ſtudying to be in Chriſt, before they be in the Miniſtry; nor to have the practical Knowledge and Experience

perience of the Myſtery of the Goſpel in themſelves, fore they preach it to others.

4. Neglecting to fit themſelves for the Work of the Miniſtry, in not improving Prayer and Fellowſhip with God, Education at Schools and Opportunities of a lively Miniſtry, and other Means, and not mourning for theſe Neglects.

5. Not ſtudying Self-denial, nor reſolving to take up the Croſs of Chriſt.

6. Negligence to entertain Sight and Senſe of Sin and Miſery, not wreſtling againſt Corruption, nor ſtudying of Mortification and Subduedneſs of Spirit.

Secondly, In entering.

1. CArnal, corrupt and crooked Ways for entering to the Miniſtry, ſuch as bribing in the Time of Prelacy, Soliciation of Friends and the like; whereby many have not entered by the Door, but did climb up another Way.

2. Entering to the Miniſtry by an implicite, execrable Canonical Oath and Subſcription given to the Prelates for acknowledging them, and advancing their Corruptions introduced and to be introduced.

3. Entering to the Miniſtry without Trials, and receiving Ordination either from the Prelate, or by a Recommendation from him to the Presbytry, and ſometimes without or againſt the Mind of the Presbytry.

4. Entering either only by Preſentations, or by purchaſed Supplications from the Plurality of the Pariſhoners without or againſt the Conſent of the Godly in the Pariſh.

5. Entering to the Miniſtry without reſpect to a Commiſſion from Jeſus Chriſt, by which it hath come to paſs that many have run unſent.

6 Entering to the Minſtry not from the Love of Chriſt nor from a Deſire to honour God in gaining of Souls, but for By-ends, for a Name, and for Livelyhood in the World, notwithſtanding ſolemn Declaration to the contrary at Admiſſion.

7 Some offering themſelves to Trial without Abilities and ſtudying to conceal and hide their Weakneſs, by

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ing uſe of the Help and Pains of ſome Friend and Acquaintance, or other Men's Papers, in ſeveral Parts of the Trial; and ſome authorized to preach, and others admitted to the Miniſtry, who have little or no Ability for performing the Duties thereof.

8. Too much weighed with Inclination to be called to the Miniſtry in a Place where we have carnal Relation.

Thirdly, After entering, which is firſt in their private Condition and Converſation.

1. IGnorance of God, want of Nearneſs with him, and taking up little of God in reading, meditating, and ſpeaking of him.

2. Exceeding great Selfiſhneſs in all that we do, acting from our ſelves, for our ſelves.

3. Not caring how unfaithful and negligent others were, ſo being it might contribute a Teſtimony to our Faithfulneſs and Diligence: But being rather content, if not rejoycing at their Fault.

4. Leaſt Delight in theſe Things wherein lyeth our neareſt Communion with God, great Inconſtancy in our Walk with God, and Neglect of acknowledging of him in all our Ways.

5. In going about Duties, leaſt careful of theſe which are moſt remote from the Eyes of Men.

6. Seldom in ſecret Prayer with God, except to fit for publick Performances, and even that much neglected, or gone about very ſuperficially.

7. Glad to find Excuſes for the Neglect of Duties.

8. Neglecting the reading of Scriptures in Secret, for edifying our ſelves as Chriſtians, only reading them in ſo far as may fit us for our Duty as Miniſters, and oft-times neglecting that.

9. Not given to reflect upon our own Ways, nor ſuffering Conviction to have a through Work upon us, deceiving our ſelves by reſting upon Abſtinence from, and Abhorency of Evils, from the Light of a natural Conſcience, and looking upon the ſame as an Evidence of a real Change.

10. Evil guarding of, and watching over the Heart and Carelesness in self-searching, which makes much Unacquaintedness with our selves, and Estrangedness from God.

11. Not guarding nor wrestling against seen and known Ills, especially our Predominants.

12. A facility to be drawn away with the Temptations of the Time, and other particular Temptations, according to our Inclinations and Fellowship.

13. Instability and wavering in the Ways of God through the Fears of Persecution, Hazard, or Loss of Esteem, and declining Duties, because of the Fear of Jealousies and Reproaches.

14. Not esteeming the Cross of Christ and Sufferings for his Name honourable, but rather shifting Sufferings from Self-love.

15. Deadness of Spirit after all the sore Stroaks of God upon the Land.

16. Little Conscience made of secret Humiliation and Fasting by our selves apart, and in our Families; that we might mourn for our own and the Land's Guiltiness and great Backslidings, and little applying the Causes of publick Humiliation to our own Hearts.

17. Finding of our own Pleasures, when the Lord calls for Humiliation.

18. Not laying to Heart the sad and heavy Sufferings of the People of God abroad, and the not thriving of the Kingdom of Jesus Christ, and the Power of Godliness among them.

19. Refined Hypocrisie, desiring to appear what indeed we are not.

20. Studying more to learn the Language of God's People nor their Exercise.

21. Artificial confessing of Sin without Repentance, professing to declare Iniquity, and not resolving to be sorry for Sin.

22. Confession in secret much slighted, even of these Things whereof we are convinced.

No Reformation after ſolemn Acknowledgments and ate Vows, thinking our ſelves exonered after Confeſ-n.

24. Readier to ſearch out and cenſure Faults in others, han to ſee or take with them in our ſelves.

25. Accounting of our Eſtate and Way according to he Eſtimation that others have of us.

26. Eſtimation of Men as they agree with, or diſagree rom us.

27. Not fearing to meet with Trials, but preſuming in our own Strength to go through them unſhaken.

28. Not learning to fear by the Falls of gracious Men, nor mourning and praying for them.

29. Not obſerving particular Deliverances and Rods, nor improving of them for the Honour of God, and Edification of our ſelves and others.

30. Little or no mourning for the Corruption of our Nature, and leſs groaning under, and longing to be delivered from that Body of Death, the bitter Root of all our other Evils.

Secondly, In our Converſation and Walk with, and before theſe of our Flocks and others.

1. FRuitleſs converſing ordinarily with others for the worſe rather than for the better.

2. Fooliſh jeſting away Time with impertinent and uſeleſs Diſcourſe, very unſeeming the Miniſters of the Goſpel.

3. Spiritual Purpoſes often dying in our Hands, when they are begun by others.

4. Carnal Familiarity with natural wicked and malignant Men; whereby they are hardened, the People of God ſtumbled, and we our ſelves blunted.

5. Slighting Fellowſhip with theſe by whom we might profit.

6. Deſiring more to converſe with theſe that might better us by their Parts, than ſuch as might edifie us by their Graces.

7. Not ſtudying Opportunities of doing Good to others.

8, Shift-

8. Shifting of Prayer and other Duties when c thereto, choſing rather to omit the ſame, than we ſho be put to them our ſelves.

9. Abuſing of Time in frequent Recreation and Paſtime and loving our Pleaſures more than God.

10. Taking little or no Time to Chriſtian Diſcourſe with young Men trained up for the Miniſtry.

11. Common and ordinary Diſcourſe on the Lord's Day.

12. Slighting Chriſtian Admonition from any of our Flocks, or others as being below us, and aſhamed to take Light and Warning from private Chriſtians.

13. Diſlike of, or Bitterneſs againſt ſuch as deal freely with us by Admonition or Reproof, and not dealing faithfully with others who would welcome it off our Hands.

14. Not making Conſcience to take Pains on the ignorant and prophane for their Good.

15. Our not mourning for the Ignorance, Unbelief, and Miſcarriages of the Flocks committed unto us.

16. Impatient bearing of the Infirmities of others, raſhly breaking out againſt their Perſons, more then ſtudying to gain them from their Sins.

17. Not uſing Freedom with theſe of our Charge, and for moſt part ſpending our Time with them in common Diſcourſes, not tending to Edification.

18. Neglecting Admonition to Friends and others in an evil Courſe.

19. Reſervedneſs in laying out our Condition to others.

20. Not praying for Men of a contrary Judgment, but uſing Reſervedneſs and Diſtance from them, being more ready to ſpeak of them than to them, or to God for them.

21. Not weighed with the Fallings and Miſcarriages of others, but rather taking Advantage thereof for juſtifying our ſelves.

22. Talking of, and ſporting at the Faults of others, rather than compaſſionating of them.

23. No Pains taken in religious ordering of our Families, nor ſtudying to be Paterns to other Families in the Government of ours.

24 Haſty Anger and Paſſion in our Families and Converſation with others.

25. Co-

Covetousness, worldly Mindedness, and an inordinate Desire after the Things of this Life, upon which followeth a Neglect of the Duties of our Calling, and our being taken up for the most part with the Things of the World.

26. Want of Hospitality and Charity to the Members of Christ.

27. Not cherishing Godliness in the People, and some being afraid of it, and hating the People of God for Piety, and studying to bear down and quench the Work of the Spirit amongst them.

Thirdly, In the Discharge of Ministerial Duties. Which is first in regard of labouring in the Word and Doctrine.

1. NOt entertaining that Edge of Spirit in Ministerial Duties, which we found at the first Entry to the Ministry.

2. Great neglect of reading and other Preparation, or Preparation meerly literal and bookish, making an Idol of a Book, which hindereth Communion with God, or presuming on bygone Assistance, and praying little.

3. Trusting to Gifts, Parts and Pains taken for Preparation, whereby God is provoked, to blaste good Matter well ordered and worded.

4. Careless in imploying Christ, and drawing Vertue out of him for enabling us to preach in the Spirit and in Power,

5. In Prayer for Assistance, we pray more for Assistance to the Messenger than to the Message which we carry, not caring what become of the Word, if we be with some Measure of Assistance carried on in the Duty.

6. The Matter we bring forth is not seriously recommended to God by Prayer to be quickened to his People.

7. Neglect of Prayer after the Word is preached, that it may receive the first and latter Rain; and that the Lord would put in the Hearts of his People what we speak to them in his Name.

8. Neglect to warn in Preaching of Snares, and Sin in publick Affairs by some, and too much frequent and un-

ne-

neceſſary ſpeaking by others of publick Buſineſs Tranſactions.

9. Exceeding great Neglect and Unskilfulneſs to ſet forth the Excellencies and Uſefulneſs of Jeſus Chriſt, and the New Covenant, which ought to be the great Subject of a Miniſters ſtudy and preaching.

10. Speaking of Chriſt more by Hear-ſay than from Knowledge and Experience, or any real Impreſſion of him upon the Heart.

11. The way of moſt Miniſters preaching too legal.

12. Want of Sobriety in preaching the Goſpel, not favouring any Thing but what is new, ſo that the Subſtantials of Religion bear but little Bulk.

13. Not Preaching Chriſt in the Simplicity of the Goſpel, nor our ſelves the Peoples Servants for Chriſt's Sake.

14. Preaching of Chriſt not that the People may know him, but that they may think we know much of him.

15. Preaching anent Chriſt's leaving the Land without Brokeneſs of Heart, or up-ſtirring of our ſelves to take hold of him.

16. Not Preaching with Bowels of Compaſſion to them who are in Hazard to periſh.

17. Preaching againſt publick Sins, neither in ſuch a Way nor for ſuch an End as we ought for the gaining of Souls, and drawing Men out of their Sins, but rather becauſe it is of our Concernment to ſay ſomething of theſe Evils.

18. Bitterneſs in ſtead of Zeal, in ſpeaking againſt Malignants, Sectaries, and other ſcandalous Perſons, and Unfaithfulneſs therein.

19. Not ſtudying to know the particular Condition of the Souls of the People, that we may ſpeak to them accordingly, nor keeping a particular Record thereof, though convinced of the Uſefulneſs of this.

20. Not wealing what may be moſt profitable and edifying, and want of Wiſdom in Application to the ſeveral Conditions of Souls, not ſo careful to bring home the Point by Application as to find out the Doctrine, nor ſpeaking the ſame with that Reverence which becomes his Word and Meſſage.

21, Choſ-

Choosing Texts whereon we have something to say ther than suting to the Condition of Souls and Times, d frequent preaching of the same Things that we may ot be put to the Pains of new Study.

22. Such a way of Reading, Preaching and Prayer as puts us in these Duties further from God.

23. Too soon satisfied in the Discharge of Duties, and holding off Challenges with Excuses.

24. Indulging the Body, and wasting much Time idlely.

25. Too much eying our own Credit and Applause, and being taken with it, when we get it, and unsatisfied when it is wanting.

26. Timorousness in delivering God's Message, letting People die in reigning Sins without Warning.

27. Voguiness and Pride of Heart, because the Lord fulfilled our Word in the Year 1648.

28. Rash speaking in the Name of the Lord in Reference to the Success of our Armies of late.

29. Studying the Discharge of Duties, rather to free our selves from Censure, than to approve our selves to God.

30. Shifting to preach in Places where we were for the Time for Fear of displeasing, in this Time of publick Backsliding and Trial.

31. Not making all the Counsel of God known to his People, and particularly not giving Testimony in Times of Defection.

32. Not studying to Profit by our own Doctrine, nor the Doctrine of others.

33. For most part Preaching, as we our selves were not concerned in the Message we carry to the People.

34. Not rejoycing at the Conversion of Sinners, but content with the unthriving of the Lord's Work amongst his People as suiting best with our Minds, fearing if they should thrive better, we should be more put to it, and less esteemed of by them.

35. Many in Preaching and Practice, bearing down the Power of Godliness.

36. Unfaithful Discharge of Ministerial Duties in attending the Armies.

37. We Preach not as before God, but as to Men, as

doth appear by the different Pains in our Preparation to speak to our ordinary Hearers, and to others to whom we would approve our selves.

38. Not making the Ministry a Work in earnest as a Thing to be accounted for in every Duty, which makes much Lazines and Unfruitfulnes, doing Duties *ex officio*, not *ex conscientia officii*, rather to discharge our Calling nor our Conscience.

Secondly, In the Administration of Sacraments.

I. *In Baptism.*

LIttle minding in our selves, or stirring up of others to mind the Obligation that lys on us and them, by the Covenant made with God in Baptism.

2. Not instructing Parents in their Duty, not charging them with their Promise given at the baptizing of their Children, nor trying what Pains they have taken to perform the same.

3. Being very superficial and formal in the Administration of this Ordinance.

Third'y, In the Administration of the Lord's Supper.

ADmitting of mixt Multitudes to the Lord's Table, not separating betwixt the precious and the vile.

2. Unequal dealing with poor and rich, in admitting to, or suspending and debarring from the Lord's Table.

3. Great Neglect to prepare for that Action, preparing for it more as Ministers, than as Christians.

4. Carnal and unworthy Carriage of Ministers at the Communion, being more desirous to have that Action by our Hands, with Credit to our selves, than with Profit to the People.

5. Thinking when that Action is by hand, that we have a Vacancy from other ministerial Duties for a Time.

6. Little wrestling with God to have the People prepared for it, or the Guilt of prophaning of it by our selves and others taken away.

Fourthly,

Fourthly, In Visiting.

NEgligent, lazy and partial visiting the Sick; if they be poor, we go once, and only when sent for; if they be rich and of better Note, we go oftner, and unsent for.

2. Not knowing how to speak with the Tongue of the Learned, a Word in Season to the weary and exercised in Conscience, nor to such as are under the Loss of Husband, Wife, Children, Friends or Goods, for the improving of these Trials to their spiritual Advantage, nor to dying Persons.

3. In visiting, wearying, or shunning to go to such as we esteem graceless.

4. Not visiting the People from House to House, nor praying with them at fit Opportunities.

4. In Catechising.

1. LAzie and negligent in Catechising!

2. Not preparing our Hearts before, nor wrestling with God for a Blessing to it, because of the Ordinariness, and apprehended Easiness of it; whereby the Lord's Name is much taken in vain, and the People little profited.

3. Looking on that Exercise as a Work below us, and not condescending to study a right and profitable Way of instructing the Lord's People.

4. Partial in Catechising, passing by these that are rich and of better Quality, though many of such stand ordinarily in great Need of Instruction.

5. Not waiting upon, and following the ignorant, but passionately upbraiding of them often.

5. In Ruling and Discipline.

1. NOt making use of this Ordinance of Church-censures for gaining of Souls, but turning it in a meer civil Punishment; and in the Administration thereof becoming either coldrife, or without a Spirit of Meekness, and using a Way either meerly rational by worldly Wisdom, or meerly authoritative, more than by Motives drawn from the Love of Christ; and by our Carriage in

Judicatories putting a human Shape upon the Ordi[nance] of Jesus Christ, carrying our selves in too stately a [way] like the Men of this World.

2. Partiality in Administration of Censures with resp[ect] of Persons, not using the like faithful Freedom towar[d] high and low, fib and frem'd.

3. Rash taking on us to open and shut Christ's Door.

4. By our Practice, teaching (as it were) Formality in Repentance to Offenders, hardening them in their Sins, by accepting bare Forms without any Evidence of Repentance, and loosing when we were perswaded Christ did not loose: And of late turning Profession of Repentance into a State engine for Men to step unto Preferment and publick Employments.

5. Following scandalous Persons with the highest Censures of the Kirk, with little or no Care to hold them up to God.

6. Want of Compassion to these on whom Discipline is exercised, not labouring to convince them of Sin, but imperiously and with Passion instead of Zeal threatning them, thinking it sufficient if we be obeyed, though they be not gained to Christ.

7. Superficial, sinful, and slight censuring one another, at Times appointed for that end in Presbyteries and Synods, and neglect of faithful Freedom and Love in performing that Duty.

8. Admitting of Men to the Ministry who were not qualified with Grace as well as Gifts, notwithstanding the Word of God, and Constitutions of this Kirk do require the one, as well as the other; which hath been the Fountain of many Evils.

9. Great Unfaithfulness in bringing in, and holding in, unworthy Persons in the Ministry, and keeping Censures off unfaithful Men.

10. Unfaithfulness in giving Testimonials and Recommendations, and receiving Persons upon Testimonials merely negative, especially Expectants and Students of Divinity.

11. Constituting Elderships of such Men as are known to be ignorant, prophane and disaffected to the Work of God,

and being careleſs to have them conſiſting of the able and godly Men within the Congregation, a great ſe of much Ignorance, prophane and ſcandalous Carge among the People.

12. Neglecting to remove from the Elderſhips ſuch as are ignorant and ſcandalous.

13. Neglecting to hold out the neceſſary Qualifications and Duties of ruling Elders, and to ſtir them up to their Duty.

14. Not carrying our ſelves in Judicatories in other Ways toward ruling Elders as towards Brethren, and joint Overſeers in the Work of the Lord.

15. Not making Conſcience of keeping Kirk Judicatories, but wearying of the Expences and Attendance, whereby diverſe Things hath been haſter'd and miſcarried: willing deſerting of them, and ſhunning to give Teſtimony in them, for fear of Inconveniencies.

16. Not ſtouping to a gaining Way in Debates, nor making Application to God for Knowledge of his Mind in Things debated, before they paſs in a Concluſion.

17. Wearying to hear Men fully who repreſent their Doubts, and to weigh all the Arguments that can be repreſented for the negative, before the affirmative be concluded.

18. Too great Animoſities in Judicatories, even about Matters of ſmall Weight.

19. Pride, Impatience and Peremptorineſs of Spirit, not ſtaying on others Clearneſs in our Debates and Concluſions, through which it comes to paſs that we judge raſhly of precious Men; and Alienation of Affections ſteals in and is entertained.

20. Haſty concluding of Acts, and preſſing Obedience thereto without convincing Grounds holden forth from Scripture for ſatisfying the Conſciences of the Lord's People.

21. Silence in Aſſemblies when unſatisfied, being carried by the Authority of Men, and too much following other Men's Light, and ſuppreſſing their own.

22. Making Votes ſubſervient to the Humours of Men and human Intereſts.

23. Some

23. Some altogether neglecting wholsome A[illegible] Conſtitutions of Aſſemblies, and others receiving [illegible] Acts too implicitly.

24. Too bitter Expreſſions againſt Adverſaries in [illegible] lick Papers and Sermons, for eſhewing Reproac[illegible] whereof there is no Fruit, but Irritation.

25. Abuſing Tranſportations by making them too frequent, and almoſt the ordinary Way of planting Places of any Eminency; ſometimes enacting them when there is no preſſing Neceſſity, and without tender endeavouring the Satisfaction of the People intereſted, and without Care of providing them thereafter.

In Relation to the Publick.

1. NOt ſtudying the Controverſies of the Time, that we might be enabled to hold forth Light, and convince Gainſayers of the Truth.

2. Not fearing to meddle in Matters too high for us, and deſiring to be taken notice of, more than to be ſtedable in the Publick.

3. Following of publick Buſineſs, with too much neglect of our Flocks.

4. Following of publick Buſineſs with much Pride and Paſſion, and Loftineſs of Spirit upon carnal Principles, and Deſire to be eſteemed of, rather than true Zeal to Jeſus Chriſt and his Matters, and with little or no Prayer.

5. Superficial admitting of all to the Covenants, and ſolemn Acknowledgment, without taking ſufficient Pains to inſtruct and inform them in the Knowledge of the Things contained therein.

6. Being too inſtrumental for bringing diſaffect Perſons to Truſt.

7. Unequal Zeal againſt Enemies, cooling in our Zeal againſt one Enemy as it is encreaſt againſt another.

8. Much repining at the Judgments of God upon the Land from carnal Reſpects, and transferring the Cauſes of the Wrath off our ſelves upon others.

9. Too eaſie ſatisfied in ſuch Things as might tend to the Prejudice of Chriſt's Intereſt, weighing the Conſe-

quences

ces of great Revolutions more by Respect to our s, than to his Honour.

10. Agreeing to receive the King to the Covenant bare upon writing, without any apparent Evidences of a real Change of Principles.

11. Not using Freedom in shewing what we were convinced was sinful in Reference to the late Treaty with the King; but going on therein when we were not satisfied in our Consciences for Fear of Reproach, and of being mistaken.

12. Silence in Publick, and not giving Testimony after a Discovery of the King's Commission given to *James Graham*; for invading the Kingdom.

13. Pressing the King to make a Declaration to the World, whilst we knew by clear Evidences that he had no real Conviction of the Things contained therein.

14. Too much desiring to lurk upon By-ends, when called to give a Testimony.

15. Not bearing Testimony against Publick Defections in a right and spiritual Way.

16. Unfaithfulness in bearing Burden with them, whom the Lord raised up to be his Witnesses against the publick Backslidings; omitting to bear Testimony our selves upon carnal Respects and Lukewarmness in adhering to publick Testimonies formerly given.

POSTSCRIPT.

THe foregoing Cauſes of God's Wrath being on ſeveral Days of ſolemn Humiliation laid out and confeſſed before the Lord, we thought fit to ſubjoin here ſome other Cauſes of our late Humiliation; as

1. The late declining of the Land by conſenting and engaging unto the publick Actings of the preſent Powers, ſo contrary to the Covenants, and ſo much prejudicial to Religion and Liberties.

2. The Defection of diverſe, who are accounted religious, from their former Principles, unto Separation, and other Errors of the Time.

3. The Uſurpation and Carriage of the preſent pretended Aſſembly.

4. The *Engliſh* their great Encroachments upon the Liberties of this Church.

5. That the promiſed Converſion of his ancient People of the *Jews* may be haſtened.

6. That the Lord may make our preſent Reſolutions for reforming our ſelves, our Elderſhips and People effectual; and may bleſs our Endeavours to this Purpoſe.

FINIS.